

*Only Price*  
**TENDER**  
**Counsel and Advice**  
**TO THE**  
**Flock of God**  
**Every where.**

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*By a Lover of Truth and Righteousness*  
**William Bingley.**

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*Psalms 107. 43. Whoso is Wise, and will observe these things,  
even they shall understand the Loving Kindness of the Lord.  
Psal. 132. 1, 2, 3. Blessed is the Man that feareth the Lord,  
that delighteth greatly in his Commandments; His Seed shall  
be mighty upon Earth: the Generation of the Righteous shall  
be Blessed. Wealth and Riches shall be in his House; and  
his Righteousness endureth for ever.*

*Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ  
hath made us free, and be not entangled again with the Yoke  
of Bondage.*

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T E N D  
Counsel and Advice  
T O T H E  
*Flock of God, &c.*

**G** O D, who is Rich in Mercy to all that calls upon him in Sincerity, and with a True and Humble Heart seeks him, hath, in his Unspeakable Love, been Pleased to (a) Visit us, who once were under the Regions of the Shadow of Death, with the Light of that Blessed Day which sprung from on High, which is no other but the Light of his Beloved Son; whom he Promised of Old to give, For (b) *Covenant of the People, for a Light of the Gentiles.* This is that Light with which

(a) Luke 1.  
78, 79.

(b) Isa. 42. 6.  
49. 6. Acts  
13. 47.

#### 4 *Tender Counsel and Advice*

which he hath reached to us, and

caused to Shine in our  
(c) 2 Cor. 4. 6.

(c) *Hearts, to give us the  
Light of the Knowledge of the Glory of  
God, in the Face of Jesus Christ; where-  
by we, who were in the times past scat-  
tered in the Darkness and Ignorance  
of our Minds upon the Desolate and  
Barren Mountains of empty Profession,  
where we might have remained to  
this Day; yea, and all our Days, in  
a Poor Miserable and Wretched State;  
Desolate of the Knowledge of those  
things which makes truly Happy,  
both in this World, and that which  
is to come; had not Almighty God,  
in this the Day of his great Love,  
Stretched out the Arm of his Power  
to gather us, that we might no longer  
remain in Sin and Corruption, which*

(d) *Christ our Lord came*  
(d) Dan. 9. 24.

to put an End to, and by  
his Precious (e) Blood to  
(e) Eph. 1. 7.

Redeem us from: And  
that we, who were Aliens and Fo-  
reigners in our Minds from the Com-



to the Flock of God. 5

mon Wealth of Israel, might, by the Work of his Eternal Power and Spirit in our Hearts, be made nigh to him; who gave his Life a Ransom for us, whereby we might come to be Heirs of Peace, through the true Knowledge of the Work of Sanctification wrought in our Hearts by his Spirit; and then Inhabitants of that City, which the Lord God and the Lamb is the (f) (f) Rev. 21. 23. Light and Glory of.

Now, Friends, seeing the Lord hath done thus for us, and not for us only, but to all Mankind in general, hath given a Visitation of Love, and brought us to the Knowledge of Christ, who is the (g) (g) John 14. 6. Truth, the Way, and the (b) (b) Heb. 10. 23. Life; and has opened (b)

a Doer for us to return to God again; what remains, but that we, in a Holy Bowedness, Reverence and Fear towards Almighty God, and Love to Christ that first Loved us, and laid down his Life: Make a right Im-

## 6 Tender Counsel and Advice

provement of all the tender Mercies and Dealings of the Lord, and truly answer the End of the Divine Discoveries and Visitations of the Great Everlasting God to us, by receiving the Blessed Truth, and the Heavenly Discovery thereof, in the Love of it; and joyning to the Appearance of it in our Souls; and so loving the Rebukes and Convictions of it, as to forsake every thing it Reproves for, and

(i) Joh. 16. 13. Discovers to be Evil, and wait to feel the (i) Guidance of it, out of all Untruth, into all Truth.

And as it is given to us, to change and renew us in the Spirit (k) of our Minds; So we may truly give up to it, that it may work a thorough and effectual Change in us, *Translating us, out of the Kingdom of Darkness into the Kingdom of the Dear Son of God*; and to possess that Treasure of Eternal Life,

(l) Mat. 6. 19. *that neither Moth can Eat, (l) Rust Corrupt, nor Thieves*

to the Flock of God. 7

*Thieves break through and Steal.*

Now as that is the good End for which the Great God has bestowed so Great and Glorious a Principle upon Man, if we be not thus Changed and made Heirs of Life, the fault is our own; for there is neither want of Good Will in God towards Man, nor want of Power in that Divine Principle, God has been Pleased to bestow upon Man; but it is Mans loving the World, and the Delights of it, and, *Samson-like*, (\*) *harbouring a Dalilah* (m) *Judg. 16.4.* in the Bosom; for although a Profession of the Truth it self may be made from the Convictions and Discoveries it makes, yet not being Changed and Renewed in the Spirit of our Minds, but the Old Nature and Birth remaining Alive in them, not given up to the Judgment and Stroak of Truth in themselves; these are they that, though a Day of Visitation hath reached them, and the Blessed Truth is made known to them,

## 8 *Tender Counsel and Advice*

and the reproofs thereof have followed them, yet they have not truly turned at the Reproofs thereof, and so not received the Truth in the Love of it; but are such as the Holy Apostle, *Rom. 1. 18.* Describes, *Who hold the Truth in Unrighteousness, and the Wrath of God is Revealed from Heaven against such;* and he gives the Reason for it in the next Verse, *Because that which may be known of God is manifest in them, for God hath shewed it unto them.* So that it is not holding barely a Profession of the Truth that will do us any good, but it is a being Renewed in our Minds; or else, whatever we may Profess, the Wrath of God abides upon us: So that we are not only to Profess the Truth, but to Love it above all things, and to yield Obedience to it; for our Love to Christ Jesus the Truth is manifested by our Obedience and Subjection to him, it being in vain to pretend we Love him, whilst we are not willing to Bow to him, and to let him have the Government of

to the Flock of God. 9

of our Minds. *If you Love me (saith our Lord) keep my Commandments, John 14. 15. And again, He that hath my Commandments, and keepeth them, he it is that Loveth me; and he that Loveth me, shall be Loved of my Father; and I will Love him, and Manifest my self to him, Verse 21. Again Jesus said, If a Man Love me, he will keep my Words (and he adds a Blessed and Comfortable Promise to such that thus Love him) and my Father will Love him, and we will come unto him, and make our abode with him, Verse 23.* And seeing none are Lovers of him but these who keep his Commandments, and keep his Words and Sayings, how do's it behove us to come to a strict and thorough search? Are we keeping his *Commandments, his Words and Sayings*; You know the tendency of all the Words, Sayings and Commandments of our Lord was to bring Man to the Knowledge of his Power, and the Work of it in them, that they might come to be Sanctified by his Word (\*) which is (\*) Joh. 17. 17.

*Truth,*

## 10 *Tender Counsel and Advice*

*Truth,* and Born again  
 (e) John 3.3,8. (e) of the Spirit, for with-  
 out it no Man can enter the Kingdom  
 of God; and also to rectifie Man both  
 in Life and Manners, that as Man was  
 gone away from his Primitive State  
 of Holiness, into the Dark World; he,  
 by observing his Word of Life;  
 and keeping of his Commandments,  
 might come up again in that Bright-  
 ness and Glory from which he was  
 fallen, to Love and Fear God, who  
 hath given him Life and Being. And  
 where this Love is thus seated in the  
 Heart, and lived in, it will naturally  
 lead to forsake all things that offends  
 him, and hurts and hinders the spread-  
 ing of the Truth, and the Glory of  
 his Name; For it is not a shew or  
 bare pretence of Loving him that will  
 Intitle us to the Blessed Promise, of  
*He and his Fathers Loving them, and*  
*coming to make their Abode with them;*  
 For as it is said by the Apostle John,  
*If any Man love the World, the love*  
*of the Father is not in him,* 1 John  
 2. 15.



to the Flock of God. 11

2. 15. And it is said by our Lord,  
*He that Loveth (p) Father,* (p) Mat. 10. 37.  
*Mother, Wife or Children,*  
*&c. better than me, is not worthy of me.*

Now if we must not Love things  
that are both good and lawful in  
themselves, and justifiable for us to  
have, enjoy and love, in their places,  
better than the Lord, but he must  
have the Mind and Affections above  
and beyond the Love of them, then  
our Love to these things must be sub-  
ordinate to the Love we must have  
to him; nor must we let our Minds,  
Love or Affections be at all after un-  
lawful things, as the (q)

Friendship and Favour of (q) James 4. 4.  
this World, for that is at Enmity with  
God; nor after Covetousness and  
Pride, the Lust, Pleasure and Wanton-  
ness of this World, for they are Evil,  
and expressly forbidden; and therefore  
as the Apostle said, (r)

*Touch not, taste not, handle* (r) Col. 2. 21.  
*not;* for they Defile, and make unfit  
to draw nigh to God, or to have fel-  
lowship



## 12 *Tender Counsel and Advice*

lowship with him and his Beloved Son, who came to Redeem us from such things.

Now they that know the Truth, well know, that the Truth calls out of such things, to abandon, forsake and withstand them, in every of their Appearances, and to War against every hurtful Lust that Wars against the Soul; and does not only call for this Resisting of them, but will enable every one that submits to it in themselves, to overcome these Snares and Temptations; and so not to be Slaves, and brought into Bondage by Evil, but to be Victors over it.

And yet notwithstanding God has given this knowledge and invested man with a Divine Power, if he will yet give way to these things, and gratifie his vain and unbridled Mind, and will harbour them in his Heart, and live in them, though he offends by so doing, and becomes an ill Example to others; such will unavoidably bring themselves under the Character the  
Apostle

Apostle gives of some, (1)  
*Lovers of Pleasures more* (1) 2 Tim. 3. 4.  
*than Lovers of God,* and must Reap  
the Reward of their so doing; and  
therefore will not be found worthy  
of him, who is come out of the Bosom  
of the Father, to Restore poor lost  
Man to God again; nor of that Eter-  
nal Life and Peace which he brings  
all those who receive him in that Love  
in which the Father sent him.

And therefore, my Dear Friends, as  
we Profess the Blessed Truth, let us  
Love and Live in it, and give up in  
Obedience to it, that it may Purge  
(1) out that old Leaven of  
Sin and Corruption, and (1) 1 Cor. 5. 7.  
may slay and bring under that Evil  
Nature and Birth which loves, and  
is ready, to lay hold of Temptation,  
when presented in our view, by the  
Adversary of our Souls, and so to  
Purifie and Mould us anew, that we  
may be a new Lump, Leavened into  
the Heavenly Divine Nature, and be-  
come New Creatures, Grafted into  
*Christ*

## 14 *Tender Counsel and Advice*

*Christ Jesus*, the True and Heavenly Vine, and become <sup>(v)</sup> Branches in him, and receive Divine and Heavenly Sap and Virtue from him, who is the Holy and Heavenly Root from whom all True Nourishment comes; and being thus Grafted into Christ, and Abiding in him, we shall grow in him, and bring forth Fruits of Righteousness through him, to God's Glory and our Everlasting Joy and Peace; which that all may do, who have been Reached to by the Blessed Truth, are the Hearty Prayers and Supplications of my Soul to the Lord.

Therefore let all be Careful, that none, who have in any measure partook of the Life and Virtue which is in him, who is the Living Vine, lose the Sweetness thereof, and consequently its Nature, and so suck Nourishment from another Root, though the Name and Profession may be retain'd; and whilst Professing to be Branches in Christ the True Vine, are found

to be in the old Root of Bitterness, bringing forth the Fruits of it, which are those of the Flesh, as the Apostle doth fully and plainly describe them: which are, *Strife, Emula-*

*tion, (w) Wrath, Contention, Envy, Drunken-*

(w) Gal. 5. 19, 20, 21.

*ness, Whoredom, &c.* and they that commit such things cannot Inherit the Kingdom of God; but the Fruits of the Spirit which are brought forth by all that abide in Christ, the True Vine, are *Love, Joy, (\*)*

*Peace, Long-Suffering, Gentleness, Goodness, Faith,*

Verses 22, 23, 24.

*Meekness, Temperance,* against such there is no Law: for they that are Christ's have Crucified the Flesh with the Affections and the Lusts. So there is no room or indulgence to be given to the Fruits of the Flesh, but we are to shew forth, in all things, that we are his Children, and are Crucified (1) to the World, and the World to us, that,

(1) Gal. 6. 14.

as the Apostle saith, *If we Live in the Spirit* (it is not our saying, *We*

*Live*

## 16 Tender Counsel and Advice

Live in the Spirit, if we do not manifest the Fruits thereof) let us also (2) walk in the Spirit; (2) Gal. 5-25, let us not be desirous of vain Glory, Provoking one another, Envying one another; for these are not the Fruits of a Branch in Christ, nor of one that has Crucified the Flesh, but the contrary, and is the Product of a Corrupt and Darkened Heart that, notwithstanding, may Profess the Truth, and Talk of great things for a Name and Applause among Men, yet is not subject to the Spirit of Truth, which would Leaven into the Fruits of its own Nature; but this Fleshly, Exalted, Vain Glorious Mind and Spirit that is Puff'd up in the Fleshly Wisdom of this World, is Ambitious, does what it does to be seen of Men, will Fawn and Flatter to gain the Applause of others, but will Slight, Contemn, Undervalue and Trample upon those that are Sincere; and it seeks its own, but not the things of Christ Jesus,

Jesus, nor the good of his Flock; is not tender, but is unnatural and cruel, will Sacrifice the good of Souls, and the peace of the Church to gain its own ends; this is that Spirit which the Apostle Warned against, (a) and is not to (a) 1 Cor. 13. be suffered in God's Camp; and therefore Watch against it, and its Abettors, where-ever it appears, and look upon it as a deadly Enemy to God, and True Religion, and dangerous to the Peace of the Church, which ought to be prefer'd above and beyond any private Interest whatsoever. So that it is not Specious Pretences, Fair Speeches, Old Experiences, nor Knowledge where that is lost that gave the Experience, and did make known the Mysteries of God, and did make tender, whil'st in Subjection to it, that will or can truly Promote the Glory of God, or the Peace of his Church.

For the Holy Apostle was truly Sensible of this, when he said, *Though*



## 18 Tender Counsel and Advice

I speak with the Tongue of Men and Angels, and have not Charity, I am become as Sounding Brass or a Tinkling Cymbal; and though I have the Gift of Prophecy, (b) and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing. And though I bestow all my Goods to feed the Poor, and though I give my Body to be Burned, and have not Charity, it profiteth me nothing: for Charity suffereth long, and is kind; Charity envieth not, vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things; Charity never faileth.

Now, that these Blessed Fruits and Effects of the Love of God, shed abroad in our Hearts, we may be found in, that they may be as Ornaments upon us, and we may shine forth



to the Flock of God. 19

forth in them as Lights upon an Hill,  
and as Candles in Candlesticks, that  
others may see our good Works, and  
may Glorifie our Father which is in  
Heaven: *And Zion may become the  
Glory of many Nations, and Jerusalem  
the Praise of the whole Earth; and the  
Borders of God's Sanctuary enlarged; and  
the Truth Prosper, and many gathered  
to it.*

And as we keep in the Wisdom  
and Counsel of God, Peace and Unity  
will be Promoted; Fervent Charity,  
Brotherly Kindness, and Bearing one  
with another in a Spirit of Love will  
increase, and thereby the Sincere In-  
couraged, the Feeble Strengthened,  
the Heady and High-minded Rebu-  
ked, the Backslider brought back, the  
Careless and Negligent awakened and  
stirred up to Faithfulness and Diligence,  
that nothing but Love and Truth  
may have any place amongst us; then  
shall God have his Honour, and we  
the Comfort of the Power and Pre-  
sence of the Living God amongst us.

## 20 *Tender Counsel and Advice*

And, Friends, you know the Lord hath raised us up by his Mighty Power, and Quickened us, who were dead in Trespases and Sins, to be a People to him, to answer the End for which we were Created, and also the End for which he hath Redeemed us from that Bondage in which we were held, by the Power of Darknes, and, that is, to Serve and Worship him: Now you know God is a Spirit, and our Lord saith to the Wo-

man of Samaria, (c) *The*  
(c) John 4.23. *hour cometh, and now is,*

*when the true Worshipers shall Worship the Father in Spirit and Truth, for the Father seeketh such to Worship him.*

Now as the true Worship stands in Spirit, they that are performers of it, must be in the Spirit; that is, they must be Spiritually-minded, their Hearts and Souls must be turned to this Spirit, waiting to feel the Work of it, both to fit them, by taking away and Purgings them from every thing, that makes them unfit for so

great

great an Exercise as that is, to wash from all Corruptions, and to draw the Mind out of that which would defile it; for whil'st the Heart is defiled, it is not fit for this Worship: As God is Holy, so is his Worship, and it must be perform'd by a Heart and Mind that is made so, or else we shall have such a return as *Israel* had of Old, by the Prophet,

(d) *When ye come to appear before me, who hath re-* (d) *Isa. 1. 12,*  
*quired this at your Hands to tread my* 13, 14.

*Courts? Bring no more vain Oblations, &c.—And when ye spread forth your hands, I will hide mine Eyes from you; yea, when you make many Prayers I will not hear; your hands are full of Blood.*

So that it is in vain for People to approach before the Lord with an Earthly Corrupt Heart and Mind; Man has nothing to do to tread his Courts till a Reformation, in some measure, be wrought, and that they know Repentance, and an earnest Willingness and Desire to have their Hearts Wash-

## 22 Tender Counsel and Advice

ed in the (e) Fountain  
(e) Zach. 13. 1, which God hath opened,  
which is the Life and Virtue of his  
Beloved Son. For when the Prophet  
had in the Chapter before advised,  
Verse 16, 17, 18. *Wash ye, make ye  
clean, put away the evil of your doings  
from before mine Eyes; cease to do evil,  
and learn to do well, &c.* (then he  
saith) *Come now and let us reason toge-  
ther, &c.*

So that it is evident, People must  
come rightly prepared, or else they  
have no right to tread his Courts,  
nor to offer any thing as a Sacrifice  
to him. And therefore let every  
Mind (especially when met together  
in our Solemn Meetings, for it is not  
barely coming there, and hearing  
what may be spoken there, but every  
one must be) turned in, to the Gift of  
God's Spirit in your own Hearts, and  
feel your Minds exercised in it, and  
you truly subject to the Leadings and  
Dictates of it, that you may be a  
Spiritual-minded People, and it is in  
this

this Frame God is Worshipped; for when the Mind is truly subject to the Spirit of Life, it quickens and raises such a Soul into a deep Sense of the Dealings of the Lord, and his Goodness and Mercies, which have been very many, and the many Deliverances and Preservations God hath wrought for us; and in this sense the Soul truly Bows before him, and Admires his Goodness, and Adores him for it; and here the Worship of God is perform'd acceptably, and such feel returns of Peace into their Souls, and thereby are opened and enlarged to Praise the Lord, and Speak well of his Name, and these grow

as (f) Calves in the Stall, (f) Mal. 4. 2.

and as (g) Willows by the (g) Jsa. 44. 2.

Water-Courses; these are (h) Psa. 1. 3.

like a Tree (b) Planted by the Rivers of Water; they bring forth their Fruits in due Season, their Leaf withereth not, and whatsoever such do Prospereth; for the Lord is the Rock and Defence of such, and will

preserve

## 24 *Tender Counsel and Advice*

preserve such from the Storm and Hor-  
rible (i) Tempest, which  
(i) Psal. 11. 6. will come upon the Hy-  
pocrite, the Rebellious and the Wick-  
ed.

And, Dear Friends, seeing God, in  
his Infinite Love, hath gathered us,  
and redeemed us out of the World,  
to be a People to him; let not the  
World, nor the things in it, entangle  
us again; nor let not the Enjoyment  
of any outward Substance, which God  
has been pleased, as Blessings, to be-  
stow upon us, alienate our Minds and  
Affections from him; for that would  
be Ingratitude in a high degree, and  
a Sin which shall not go unpunished.  
What! shall we forget the Hand that  
has Fed us, and dealt Bountifully with  
us? Nay, shall we spurn against him  
that hath given us Food and Raiment,  
and by his Providence hath preserved  
us from the Dangers that have often  
attended, and given us Health and  
length of Days, and hath been as an  
open Fountain to us? God forbid,  
that



that ever we should requite the Lord  
 Evil for his Good: Remember *Israel's*  
 Sin, and God's Complaint by the  
 Prophet against them for it; he calls  
 Heaven and Earth to witness against  
 them, for they had received Blessings,  
 both from Heaven above, and the  
 Earth beneath; therefore he calls both  
 to witness against them,

Hear (t) O Heavens, and (t) Isa. 1. 2,3.  
 give Ear O Earth, for the Lord hath  
 spoken, I have nourished and brought up  
 Children and they have Rebelled against  
 me: The Ox knoweth his Owner, and the  
 Ass his Master Cribb, but *Israel my Peo-*  
*ple doth not know, my People doth not*  
*consider.*

Oh! That every one may be stirred  
 up to a diligent Search and Examina-  
 tion of themselves, what is my Heart  
 upon, am I setting my Affections on  
 things that are above or on things  
 that are below? For our Lord exhorted  
 by his Apostle, *That (1)*  
*we should set our Affections* (1) Col. 3. 2.  
*on things that are above, for the things*  
*that*



## 26 Tender Counsel and Advice

that are below fade away, but the things that are above they are Heavenly, and endure for ever; and these are the things that ought to be the Objects of our Minds; about these we ought to be taken up and employed before, and above, any earthly thing: For Christ Jesus our Lord, whom we ought to hear and obey in all things, requires of us, *First seek* (m) Mat. 6. 33. *the (m) Kingdom of Heaven, and the Righteousness thereof, and all these things shall be added unto us,* It was his care that we might not be over-thoughtful about things that perish; for he that knows what is good for us, better than we our selves know, has promised, *All these things shall be added unto us;* and as we diligently observe his Counsel and Direction, we shall find he will not be wanting to fulfil his Promises; for we certainly know, by good and comfortable Experience, that they that Love and Fear the Lord shall want no good thing; and therefore how ought we

to abandon the World and Worldly-mindedness, with all the inducements that would draw thereto, to neglect our inward Exercise in the Gift of God towards him, and from being Faithful Stewards of what God, in Mercy, hath bestowed upon us.

Therefore let all keep their Minds within the bounds of Truth, and not launch out without the bounds of it, in an eager pursuit after the Riches of the VWorld, and thereby forget that Tender Frame of Spirit, and Breathing, which we ought to be in towards the Lord; for if this Tender Breathing Frame of Spirit be lost, then Coldness will come in, our VWatch will be neglected, the Fear and Awe that ought to be upon our Minds towards God will slide off; and Forgetfulness of God, and his dealings with us, will, by degrees, come in its place. Seeing therefore, that yet a little while and these outward things will come to an end, and that they may be taken from us, and that we must certainly

## 28 *Tender Counsel and Advice*

be taken from them: O! The Care that ought to be upon our Minds, that we may have Treasure in Heaven, when all these things will come to an end.

And although this ought to be the Care of all, yet this is not to encourage any, whose Circumstances in the VWorld calls for Diligence, Care and Industry, to be Slothful in their Business, nor to neglect an honest Endeavour to provide what is convenient for their Pilgrimage in this VWorld, and also for their Families, if they have any; for when the Apostle Exhorts the Believers, *To be fervent in Spirit, serving the Lord*, he, at the

same time, Exhorts them, *(\*) Rom 12.11. not to be (\*) slothful in Business*; and he himself, as well as Exhorted, shewed us an Example of

Industry, *(\*) For his own hands ministred to his necessities, and them that were with him*:

So that where occasion requires Care and Diligence, People are not to throw  
them

them aside, on pretence that we must not let in the Cares of the VWorld, nor busie our selves about the things of it.

This Extreme is a Stratagem of the Wicked One, who worketh all the ways he can to Ensnare and Captivate Man: For People may be Industrious and Careful in their Lawful Employments, and yet Meditate on Heavenly things, and be a Spiritual-minded People, waiting upon the Lord to enjoy his Living Presence, and feel his Spirit and Power to be with them, whereby they will be Strengthened and Comforted, and their States and Conditions Sanctified to them; and hereby truly learn, in all States, to be Contented; then no Murmuring nor Repining at the Providences of the Almighty, but he over all, who is God of all our Mercies, will be Blessed and Praised, for all his Blessings and Mercies, who alone is worthy for Evermore.

And

## 30 *Tender Counsel and Advice*

And, Friends, this is upon my Spirit, also to entreat of you, That all be careful to keep up your Testimony in every part of it; for certain it is, God hath called us to be Witnesses to him, and for him, in all things that we are concerned in, in this World, and first in our Trade and Dealing among Men, that we be careful to answer that Just and Holy Principle in all, which we Profess, to be given of God to all Men, to lead and guide them; I say, that we answer it in all, by our Justice and Truth in Dealings, doing to all as we would have others to (,) do to us; (p) Mat. 7.12. watching against that Mind and Spirit that will wait for an Opportunity to take advantage, to over-reach or defraud another, though it may be done secretly, and not be discovered by others; yet God, who is Judge of all, sees it, and such knows in themselves they would not be so done by: And take not a liberty to speak of things, by way of commending them, above what

what they are in their Nature, to induce the Unskillful Buyer, either to buy, or give more than the thing is really worth; for this is not Plain-dealing; this is not the way to answer the *Witness of God* in them, nor to spread the Honour and Reputation of Truth.

And every one keep your VVords, and perform your (q) Contracts, to the utmost (q) Psal. 154. of your Power, that none may be injured or wronged, but that Truth may be seen to have the Government of your Minds in all things; for what will our Professing this Blessed and Just Principle, and our Reasoning and Disputing for it, and telling the VVorld what a Heavenly Divine Just Principle it is, and what great things it will work in them that obey it, how it will make them Just and Righteous, and will make People careful what they do, and savory in all their words? I say, what will all this do, and abundance more, and not

shew



### 33 *Tender Counsel and Advice*

shew forth these Blessed Virtues and Effects of it in our Lives? VVhat will all our Professing and Disputing for it do? VVill this be a means to Promote the Name of the Lord, and Justice and Equity in the Earth? Surely no: It will rather lay stumbling Blocks in the way of the Enquirer; and therefore let all Self-endedness, and desire after Dishonest Gain, be denied, and laid aside, and those Discountenanced and Rebuked, who have given way to any thing of that Nature, that those things that becomes our Holy Profession may be found amongst us; yea, every particular of us, who Professeth this Holy Principle, may shew forth the Virtue of it to all, with whom we have to do, by doing Justly and Equitably in the whole Course of our Lives.

And, dear Friends, we ought also to be careful, that as the Truth is a Plain thing, and calls to Plainness, so we keep in the Plainness of it, both in our VVords, Deportments, and every



every thing else; and particularly that of the Plain Language, seeing God has (1) called us to bear a (2) Zeph. 3.9. Testimony therein; have a care that none let it fall, for that is the way to go back, and not forward; I know there are some (and I believe all whoever came rightly to the Truth) came through Hardship and Suffering into this Testimony, and could we have Peace or Ease in our Spirits whilst we were endeavouring to find out ways to shun the Cross in this particular? Surely no: And God is the same, he changeth not, there is no alteration in him, though Men may change; and therefore he calls for the same Testimony still, though it is unacceptable to the World; for that Nature and Spirit loves Honour and Respect, and it is a Cross to it when it is not given it, and is ready to be disgusted with the Simplicity and Plainness that Truth leads into; and I have seen a Snare hath attended  
C some,

### 34 *Tender Counsel and Advice*

some, that when they have had to do with the World ( yea, some, I doubt not, that have known better, and have in times past stood in a Testimony in this matter ) have shun'd the Cross, and caused the Offence thereof to cease, by letting the Language of Truth fall, that they might thereby render themselves the more acceptable to the World ; some for the sake of Gain, and to Please those they expected Profit and Advantage by ; and others through a Fearful and Cowardly Spirit have fallen into this Snare, and thereby have lost their Dominion in the Truth, and have let in the Worlds Spirit over them, and instead of Leavening them, with whom they have been concerned, into the Leaven and Saviour of Truth, the Leaven and Spirit of the World hath entered them, and thereby Darkness and Insensibility hath gained upon them. And this is a way, that old Adversary and Enemy of Man's Peace takes, who

works

*to the Flock of God.* 35

works by degrees to Darken, and make Insensible, those that God had once made Savory; and at last brings to that Miserable State our Lord speaks of, by way of Caution, to his Disciples, *Ye are the* (s)

*Salt of the Earth, but if* (s) Mat. 5. 13.  
*the Salt have lost its Sa-* Luke 14. 34,  
*avour, wherewith shall it be* 35.

*Salted, it is thenceforth good for nothing but to be cast out and trodden under foot of Men:* For Men, as Men, trample upon such, notwithstanding they may seem to like and encourage a Backslider in the Baulking and Flagging in his Testimony, and there is great reason that such should be slighted and dis-esteemed; for whoever will be False to God, and Treacherous in the Testimony he has given them to bear for his Name and Truth upon the Earth, there is no good ground for any to think that such will be true to Men: But it is Faithfulness, and Steadiness in the Truth, and the Testimony of  
blod C 2 it

### 36 *Tender Counsel and Advice*

it, that gives Favour with God, and many times, in the end, Reputation among Men; and therefore let none sell the Truth, or the Testimony of it, in this or any other case, to Purchase the World and the Favour thereof, for it will prove a Miserable Purchase at the last, to sell Heaven for this World, and not gain that neither. Oh my Friends! Stand Faithful and Valiant for God, and keep up his Testimony, though it be through Hardships and Sufferings, and the Frowns of the World, and your Reward will be Peace and Joy that is full of Glory, and you shall have a Dwelling with the Lamb on Mount ZION that cannot be shaken.

And, Friends, beware of a Liberty which Truth allows not of; I know, if there be not a diligent Watch kept, it will be apt to creep in by degrees, and that which could not have been complied with, as knowing it to be Hurtful, will get hold

hold upon us, and the more it is given way to, the more easie and familiar it will be, till that Holy Awe, which ought to be upon our Minds towards God, and watch over our Words, that they may be few and savory, is lost, and then a Fleshly Liberty will come in like a Flood, and the Enemy will take advantages to Darken the Mind, and Cloud the Judgment, that things which heretofore were done contrary to our Judgments, and for which we had some Trouble and Reproof, will become easie; and by indulging the committing of them, and pleading for them, many have run out to the saying, *Religion stands not in such things*; and at length from the very Appearance of Truth, both in Word and Deportment; and so have been lost and gone again into the World, its Ways, and Fashions, and Customs, to Swim in that Old Currant of Liberty and Lust they once were in some measure Redeemed from; of

### 36 *Tender Counsel and Advice*

it, that gives Favour with God, and many times, in the end, Reputation among Men; and therefore let none sell the Truth, or the Testimony of it, in this or any other case, to Purchase the World and the Favour thereof, for it will prove a Miserable Purchase at the last, to sell Heaven for this World, and not gain that neither. Oh my Friends! Stand Faithful and Valiant for God, and keep up his Testimony, though it be through Hardships and Sufferings, and the Frowns of the World, and your Reward will be Peace and Joy that is full of Glory, and you shall have a Dwelling with the Lamb on Mount ZION that cannot be shaken.

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### 38 Tender Counsel and Advice

whom it may be said, as the holy  
Apostle Peter said, (i)

(i) 2 Pet. 2. 22.  
Prov. 26. 11.

*It is happend unto them  
according to the true Pro-*

*verb, the Dog is turned to his own Vomit  
again, and the Sow that was washed to  
her wallowing in the Mire again? This  
is a growing Evil, and I Pray God,  
a diligent care may be taken by all to  
prevent it, both in the particular and  
in the general. I mean, by particular;  
Every one to watch against it in them-*

*selves, and keep in the fear of the Lord,*  
(v) Prov. 14. 27. *which is a (v) Fountain*

*of Life to depart from  
these, and all the Snares of Death, and  
to take heed to the divine Instru-*  
*ction of the Grace of God in their*  
*own Hearts, which teacheth to de-*  
*ny all these things; and not only*  
(w) Tit. 2. 12. *to deny Evil, but to*

*(w) live a Holy, Sober and  
Godly Life in this present evil World;  
and consider in seriousness when a  
temptation presents to the jollity  
and liberty of this World, either*  
*from*

from an Inclination in our selves, or by others, to draw us into it, will this be pleasing to God, ought I to take this liberty, will it not gender to bondage, or shall I hereby answer the great love of God towards me, shall I be an Instrument to civilize those, among whom I am, or shall I not rather be an evil Instrument to strengthen them in that liberty which will keep them in bondage to Sin and Satan? I entreat in the Love of God, every one consider these things, and also, that we are not our own, we are bought (\*) with a Price, and this Price with which we are bought, is no less than the Precious

(\*) 1 Cor. 6.  
20. and 7. 23.  
1 Pet 1. 19.

Blood of the Son of God; and being thus bought, we ought not to live to our selves, or gratify our own Hearts lusts and minds, but to live to him that hath bought us: And, as the Apostle saith, to Glorify God in our Bodies and Spirits which are

# 40 *Tender Counsel and Advice*

*the Lords.* And as to the generall, we are a Body and Society, whom God in some measure has brought into a good and wholsom discipline, that we watch over one another in Love, not with an evil Eye, nor in Sowerness and Prejudice, and in that go about to reprove, for that will never do good, but in a Holy concern for God, and the good of Souls (first knowing our own consciences clear in God's sight) to Counsel, Admonish, Reprove and Rebuke, not sparing any things that are reproveable in any, nor overlooking through Favour or Affection, for that weakens our discipline, gives advantage to the Enemy of the Blessed Truth, and is hurtful to those, to whom Reproof and Rebuke is due; therefore, that that which is wrong may be kept down, by the authority of the Truth, and we kept in Wisdom and Counsel of the Lord, and Holy Zeal for his Name, and Truth, whereby  
Truth

Truth will grow, our adversary the Devil who lies in wait to beguile and defile, those whom God has Visited and begun his work in, will be disappointed; and with those that are enured, we shall labour in a Spirit of (1) Meekness, and in Bowels of Compassion, to bring them to a fence of their out-goings, and to recover them to the Fold, from whence they have strayed, so will Truth prosper and spread, and its Reputation increase, and many gathered to the Names of the Lord, whereby, the borders of Gods Sanctuary being enlarged, Righteousness will Flourish in the Earth. And Friends, as by the Arm and Power of the Almighty, we were gathered to be a People, and by Vertue of the Life of Jesus Christ our Lord, are united and knit together, to be a Society and Body, of which the Lord Jesus is the Head; as such a Body, we have affairs to manage and to look after, for

#### 42 *Tender Counsel and Advice*

for the Glory of the Name of the Lord, and for the preservation of our Peace; this I entreat of all, that all things may be managed in Love and Brotherly kindness, in a Meek and Quiet Spirit, none striving for Mastery, for there is to be no (2) Lording over one another amongst us, for we are Brethren, having one Lord and Master Christ Jesus. And as there is an abiding here, one Brother or Member cannot say to another, I have no need of thee (if they are really Members) but it is to be observed that none can be Members of this Body, nor have any Service there acceptable to God, but as they are in that life which makes them so, and that Life is Meek, Gentle, not Stubborn, Wilful, Heady and High-minded, for that, where-ever it appears, has another Head than Christ Jesus, viz. He that would lay waste our Society, is their Head, and as it is unnatural for the Members



bers of our outward Bodies to tear, hurt and abuse one another, so much more for the Members in this Spiritual Fellowship and Body, whereof Christ is Head: But on the contrary, Oh the Care, Tenderness and Sympathy that is there, one with and towards another, whether in Suffering or in Joy; and here all being kept in our proper Places and Stations, we shall all be Subject to our Head, and the Life of our Head Christ Jesus will flow through all its Members, and preserve a due Subjection.

And, Dear Friends, in all matters that we are Concerned in to Manage, for the good of this Body, let Strife and Contention be avoided; the way to prevent the occasion whereof is, by every ones keeping close to the Truth, and to seek to promote that only; for where Truth only is Promoted, there is no occasion of Strife; but when Men, through Favour or Affection, will Espouse that which

#### 44 *Tender Counsel and Advice*

which is wrong, and by Craft and Parts (not Subject to the Truth) will Uphold and Vindicate it, and force things upon others which they ought not; this lays a Foundation for Strife and Contention; and this may be opposed in a wrong Mind and Spirit; for where the Mans Part gets up to Contend, though against a wrong thing, this never does good; for the more it is given way to, the higher the Flame of Contention will rise; and though this may, and does too often, happen; yet they that (in a Cool and Meek Spirit, and in a Concern for God, without any particular End to themselves or others) do oppose what is wrong, are not the Cause of Contention; for there is a Distinction to be made between them that in Meekness Contend against what is wrong, and those that would bring in that which should not be brought in, and thereby cause Contention: For I observe the Apostle adviseth,  
to

to the Flock of God. 45

to Mark them that Cause Division;  
so that the Cause is to be watched  
against, and that being removed the  
Effects will cease. My Earnest De-  
sire is therefore, in the Love of God,  
That nothing be Encouraged; or  
taken hold of, that would Cause  
Strife and Contention; but that we  
may be all of one (\*)  
Mind, and may speak (4) Rom. 12.  
the same thing, by 16. 15. 6.  
keeping to the Truth, 1 Cor. 1. 10.  
and shutting out all that is contra-  
ry to it, so shall we be more and  
more United in One, and kept in  
the Unity of the Spirit, which is  
the Bond of our Peace; and here-  
by Satan's designs, and the designs  
of his Agents will be Disappointed,  
and the Peace of the Church kept  
Inviolable, and we shall Shine forth  
in that Comeliness which God ever  
did, and will, put upon his Chosen  
Ones; this is the Beautiful Garment  
that Zion is Cloathed with, and  
Shines forth in, through all Genera-  
tions:

## 46 Tender Counsel and Advice

tions: The Psalmist was Affected with it, when he breaks out on this wise, Behold! How Good (b) Psal. 133. and how Pleasant it is, 1, 2, 3. for Brethren to dwell together in (b) Unity; it is like the Precious Oynment upon the Head, that ran down upon the Beard (even Aaron's Beard) that went down to the Skirts of his Garments, as the Dew of Hermon, and as the Dew that descended upon the Mountains of Zion; for there the Lord commanded the Blessing, even Life for Evermore.

And, Dear Friends, who are Parents of Children, and Masters and Mistresses of Families, a great Care ought to be upon you, to answer the Truth in all things, and to dwell under the Government of it, that it may Season and make Savory both your Words and Actions, that you may be good Patterns and Examples in Virtue and Holiness in all things. And take Care to Educate your Children in the Fear of the Lord,

Lord, and to Imprint a Remembrance of the Lord in their Minds, in the days of their Youth; and to keep them out of the Evil Ways and Bad Words that are in the World, that they may not Learn the Evil Communication that is in the World, which doth Corrupt Good Manners; but bring them up in that Plainness and Moderation which the Truth leads into, and, as much as in you lies, in the Plain Language; having a Care you do not Indulge them, in any thing which you know the Lord in Mercy hath gathered you from: For if, through Affection, not Bounded by Truth, you Indulge your Children, in any thing that is wrong, you will neither be just to your Children nor clear in the sight of God; and from such Unwarrantable Indulgence we have seen the too often sad Effects which have followed, by the degrees of Liberty, which such Children have taken to please themselves,

## 48 *Tender Counsel and Advice*

Selves, and to gratifie their Loose Vain  
Minds (which Youth is too much  
Inclin'd to) both in the Fashions,  
Customs and Language of the World;  
and many from a nearness and affinity  
with the World, have run from  
the very Form and Appearance of  
Truth; which when, too late, their  
Indulgent Parents have began to see,  
their endeavours to stop them have  
proved Ineffectual; whereas, had  
they, like Boughs of a Tree, been  
taken whilest Young and Tender,  
they might have been bended and  
made pliable; but having had so  
long a growth in the World's Na-  
ture, their Stiffness hath been such,  
that they would sooner Break than  
Bend.

Oh Friends! Be Careful, and  
Check every Appearance of the  
Worlds Nature and Spirit betimes,  
and endeavour to keep your Chil-  
dren in that Awe and Subjection as  
is due to you, and becomes them;  
not in a harsh rugged fierce Spirit,  
for



for that rather hardens, but in Meekness keep your Dominion over them in the Truth, that so that Yoke they ought to be under in their Youth (c) may be (c) Prov. 22. 6. easie to them, when they are Old, and you may have the Comfort and Sweetness of it.

Now, where Parents do their Duty, by Good Example, and also does Advise, Admonish, Reprove, Correct and Restrain (for in many cases there is a Restraining Power, as appears in the Case of Old Ely; (d) who, although (d) 1 Sam. 2. he gave his Children Gentle Reproof, saying, *Why do ye such things?* Yet he did not Restrain them, nor Exercise that Power and Authority that was put in his Hand; and it was an Offence to God, and their Wickedness and his Indulgence brought God's Judgments, not only upon himself, but his Posterity also.) I say, where Parents do Discharge themselves, and are Clear in the

## 50 *Tender Counsel and Advice*

fight of God, then if their Children will not be Restrain'd nor Prevail'd with, but will take their Course in those By-paths that lead down to the Chambers of Death; although it is Sorrowful for Parents to see their Children do so, yet they have this Comfort (in their Sorrow) We are Clear of their Blood, and their Destruction lyes at their own Door: But on the other Hand, when Parents behold their Children Steering their Course to Destruction, and, upon a search, find they have not done their Duty, but have been Remiss, either in not being good Examples, as they ought to have been, or have not Exercis'd that Power which God put into their Hands, but have let their Children have their own Ways and Wills, till it was too late to break them thereof: Oh! This brings a twofold Sorrow; our Children are like to be ruined, and we are not Clear of their Blood. What Misery have Parents brought upon themselves; nay,

may, have not whole Families been Ruined hereby, and the Mouths of our Adversaries opened to speak Evil of the Blessed Truth, and stumbling Blocks laid in the way of such as have been Enquiring after the Way of Peace and Salvation? Therefore, Friends, I beseech you in the Love of my Heavenly Father, be Careful, and Watch the Enemy's Wiles in these and all other things, and wait upon God for Wisdom and Counsel, that therein you may be Acted to the Glory of his Name, that God Almighty may fulfil his Promise to you, which he made of Old, when he said, *I will give them one (e) Heart,* (e) Jer. 32. 39. *and one Way, that they may Fear me for ever, for the good of them and their Children:* And how Sweet and Comfortable is it, to see our Children Walk in the (f) Truth, (f) 2 John 1. 4. and to Fear the Lord, and Serve him in their Day, and then the Blessings of God will attend such,

# 52 Tender Counsel and Advice

such, For him (2) Blessings  
(2) Prov. 10. 6. are with them that find  
28. 2 him, and will be their

Portion and their Lot, he will be  
their Sun and their Shield; and this  
will be more than all the Treasures,  
Riches and Pleasures of this World.  
And, Friends, let us rather Labour to  
have our Children Intituled to Trea-  
sure in Heaven, than to the Injoy-  
ments of this World; and when our  
Children are grown up, and fit to be  
Disposed of in Marriage, let not the  
World, and the things of it be the  
Chief Object of our Minds, and to  
make them great therein, but let us  
rather Eye and Aim at Truth; for  
it is not outward (3)

(b) Luke 12. 15. Riches and Injoyments  
that make People Happy in this  
World, but it is when Peoples Minds  
are subject to the Truth, and are  
Sanctified by it, and their Minds  
and Affections United in it, that  
brings Felicity and Happiness in a  
Married State; for it is by the Truth  
that

that outward Injoyments are Blest and Sanctified, and truly made Comfortable to us; what better Portion can any have, than to have the Lord for their <sup>(1)</sup> Porti- <sup>(1) Psal. 16. 9. 6.</sup> on, and to be the Lot of their Inheritance? They may then in Truth say, My Lot is fallen in a Good Ground, I have a Pleasant Heritage; and that this may be the chief Aim and Drift of our Minds, both for our selves and our Children, are the Hearty Prayers of my Soul to the Lord.

And as there is a Care and Duty that ought to be upon Parents to Educate their Children in the Fear of the Lord, so there is a Duty upon Children to Parents, to have an Aweful Regard to them, and to Love them, and be subject to them; not to be Stubborn, Self-will'd, Heady, High-minded or Perverse, but to be Meek and Gentle, willing to be Advised, Tender, Condescending and Affectionate; Considering the great Care and Pains Parents have taken  
for

#### 54 *Tender-Counsel and Advice*

for them many ways, and therefore ought not to be Rewarded with Unnaturalness, Disobedience and Contempt, but with a Meek Condescending Compliance in all Honest and Lawful things, and this brings Parents and Children to have Comfort one in another, and a Blessing from God upon both.

And also, as touching Servants, there ought to be a Care upon Masters and Mistresses so to walk towards their Servants, as that they may answer the Witnesses of God in them, and yet keep that Authority as in their Places in the Truth, not in a Lordly Spirit, nor a High Severe Cruel Mind, but in the Savouryness of the Truth, not giving way upon Provocations that may be given (tho' it may be a Fault in them that gives them) to fly out into Rage and Passion, and consequently into Rash and Unfavoury Words, as calling Uncomely and Unproper Names, and Threatning Expressions; for when Passion exceeds



exceeds the Bounds of Reason, then the Tongue is at Liberty to express that which is Unfavoury, and afterwards has cause, many times, to Repent; but where Faults are Committed, let such Reproof be given in a good Temper of Mind as carries a Convinceing Authority along with it; this is the way to answer the good in them, and keep down that which is contrary in our selves; and as it is just and equal for Masters to expect and require of Servants a diligent Performance of their Service and Work for which they take Wages, so on the other hand, Servants ought not to be Cruelly Used nor Oppressed in their Service; but that Moderation, which Truth leads into, used and lived in on both hands, and then they that are served will have quiet and content in them that Serve, and Servants will have Comfort in their Services, and thereby the Truth and Reputation of it will be Promoted, and Love and Concord Increase.

And

## 56 *Tender Counsel and Advice*

And Servants ought also to behave themselves in their places, Justly and Faithfully, in a considering Mind, with due Respect to those they serve, in all Quietness and Diligence, not as (k) Eye-Servants, but

(k) Eph. 6. 6.  
Col. 3. 22, 23. Conscientiously Performing their Service, as in the sight of God; and where any are Servants to those that know not the Blessed Truth, you may, by your Savoury Lives and Honest Endeavours and Conversations in your places, be Instruments in the Hand of the Lord to reach to the Good in them, and they thereby brought to Love and Embrace the Truth, that so you, in your places, may Shine as Lights upon an Hill; that they, seeing your Conscientiousness and Justice in what you are Intrusted in, may have cause to Glorify God on your behalfs; and be Careful not to give way to a Forward and Perverse Mind, nor to give any Just Cause of Provocation, nor

to let in a Spirit of Scorn and Contempt towards those you serve, nor to give way to Whispering nor Tale-bearing, for that many times breeds Disturbances in Families, and many times occasions Differences between Friends; it is of a very ill Tendency, and ought be watch'd against and condemned, that so the Blessed Truth may Flourish, and both Servants and Masters, in their places, may be Instruments in the Hand of the Lord, by their Just and Good Conversation, for the Inlarging the borders of Truth and Righteousness in the Earth, to God's Glory, and the Mutual Comfort one of another.

And, Friends, be Careful in all things to preserve Love and Peace and Concord amongst the Flock and Heritage of God, and to shun every thing that would lessen it, or any ways undermine the Foundation of True Society one with another, which is Love and Fervent Charity. Therefore beware of Evil-Speakings

## 58 Tender Counsel and Advice

and Surmisings one against another;  
and also of Whisperings, Backbitings  
and (1) Tale-bearing, and  
(1) Prov. 12. 8. do not encourage, give  
and 11. 13. and ear to, or receive any  
19. 20. and 16. such things from others,  
23. but rather reprove and discourage it,  
where-ever it appears; nor none Act,  
as busie Bodies, in other Peoples Mat-  
ters, where we are not for Truth  
and its sake Concerned; for where  
these things are given way to, they  
beget Grudgings, Heart-burnings and  
Jealousies against one another; and  
this is the way to break Unity, lay  
waste Society, and put all things  
into Confusion; and therefore let us  
watch against all such things, and  
Live in Peace and Charity one with  
another, bearing one with another,  
and so fulfil (m) the  
(m) Gal. 6. 2. Law of Christ, that the  
World may see we are the Disci-  
ples of our Lord, whom we Profess,  
and that we are Lovers of Him,  
and his Word, who gave himself a  
Ransom

Ransom for us, and that the Promotion of his Name and Truth is more to us than any Worldly End or Interest whatsoever, that his Glory may be Exalted over all by us, and through us, in all things; and the Glory of his Name may Shine upon us, and we Beautified therewith; For he will Beautify the (\*) Meek with Salvation; (a) Psal. 149. 4. and he makes them to Inherit the Earth; for he teacheth the Humble of his Ways, and the Meek; (q) he guides in (q) Psal. 25. 9. Judgement: He is not wanting to them that Fear him, nor his Hand shut up to them that depend upon him; but he is an open Fountain, and as a place of (b) Broad Rivers and Streams of Refreshment to those whose Souls thirst after him, and he will fill them with his Goodness, and they shall be (c) Satisfied, he will break (q) Psal. 22. 26. Bread to the hungry Soul, and will give Water of Life to the thirsty; his Name

## 58 Tender Counsel and Advice

and Surmisings one against another,  
and also of Whisperings, Backbitings

and (l) Tale-bearing, and  
do not encourage, give  
(f) Prov. 12. 8. and 11. 13. and 19. 20. and 16.  
ear to, or receive any  
28. such things from others,

but rather reprove and discourage it,  
where-ever it appears; nor none Act,  
as busie Bodies, in other Peoples Mat-  
ters, where we are not for Truth  
and its sake Concerned; for where  
these things are given way to, they  
beget Grudgings, Heart-burnings and  
Jealousies against one another; and  
this is the way to break Unity, lay  
waste Society, and put all things  
into Confusion; and therefore let us  
watch against all such things, and  
Live in Peace and Charity one with  
another, bearing one with another,  
and so fulfil (m) the

(m) Gal. 6. 2. Law of Christ, that the  
World may see we are the Disci-  
ples of our Lord, whom we Profess,  
and that we are Lovers of Him,  
and his Word, who gave himself a  
Ransom



Ransom for us, and that the Promotion of his Name and Truth is more to us than any Worldly End or Interest whatsoever, that his Glory may be Exalted over all by us, and through us, in all things; and the Glory of his Name may Shine upon us, and we Beautified therewith; For he will Beautifie

the (a) Meek with Salvation; (a) Psal. 149. 4.

and he makes them to Inherit the Earth; for he teacheth the Humble of his Ways, and the Meek; (a) he guides in (a) Psal. 25. 9.

Judgment: He is not wanting to them that Fear him, nor his Hand shut up to them that depend upon him; but he is an open Fountain, and as a place of (b) Broad Rivers and Streams of Refreshment to those whose Souls thirst after him, and he will fill them with his Goodness, and they shall be (c) Satisfied, he will break (c) Psal. 22. 26.

Bread to the hungry Soul, and will give Water of Life to the thirsty; his Name

## 60 *Tender Counsel and Advice*

*Name will be a strong (1)*  
(1) Exod. 18.19. *Tower for them; whence they*  
*shall find Safety in the time of Storm.*  
 Oh Friends! Feel your Minds thus  
 gathered to the Lord and to his Power  
 and Goodness, that his Arm may be  
 our Strength and Support, whatever  
 may be met with in this World; and  
 that, in that Strength, we receive  
 by a diligent waiting upon him, we  
 may Serve and Glorify our God in our  
 Day, and Serve one another in Bro-  
 thely Love, and may be one anothers  
 Joy and Comfort in the Lord; that  
 he who is the Fountain and Well-  
 spring of all our Living Mercies and  
 Comforts, and hath made us what we  
 are in his Beloved Son, may have the  
 Honour and Glory of all, over all, who  
 alone is worthy, for evermore, saith  
 my Soul: Who am a Lover of all  
 Mankind, but more especially of those  
 who Love the Lord Jesus Christ.

*W. B.*

*THE END.*

THE  
HISTORY  
OF  
THE  
CITY  
OF  
NEW  
YORK  
FROM  
1624  
TO  
1898  
BY  
JOHN  
B. HUGGINS  
AND  
JOHN  
W. FLEMING  
NEW  
YORK  
1898